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HISTORY *of*

—ST. MARYS PARISH—

MADISON, INDIANA.



By REV. CHARLES EILGER

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REV. CHARLES BILGER

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PREFACE.

The archives of St. Mary's parish contain a number of books, in which many dates and incidents are recorded at random. Gathered collectively, they make an interesting literary product, which might be termed the history of the congregation. This year 1915, being the sixty-fifth anniversary of the planting of the mustard seed, the author of this chronology has deemed it fit, to perpetuate the early trials, successes, reverses and vicissitudes of the Catholic Parish of St. Mary's. The present generation may not appreciate the labor of researches and thoughts of the enterprise, but to a future one it will prove a valuable asset

Fortunately the longest ruling pastors, who await a glorious resurrection in St. Joseph's Cemetery here, have taken time and pains to register the principal events of their administrations for their successors, among whom there might be a historian. Providence has endowed this book-maker with such a taste and thus the readers are now made acquainted with bright and gloomy narratives of six decades and a half.

Madison, Ind., June 29, 1915

INTRODUCTION

It is proper to begin the history of St. Mary's Church, with that of the mother Church, St. Michael's. But the records of the latter are meager. According to recent statistics in one of the Madison daily papers, this city is the eighth oldest in the State of Indiana, having been founded in 1810.

An article written for the New Record of Indianapolis in the year 1887 was found just recently, July 9, 1915 in an old book by the author. It is headed: Pioneer Catholics. Notes from the early history of Madison, and says:

"Among the pioneer Catholics of Madison was Mrs. Sarah Schmidlapp, nee Rapp, who was a faithful member of the Catholic congregation of Cincinnati up to her removal to Madison. In 1827 she was married in Cincinnati by the priest of her church to Caleb Schmidlapp, a non catholic and both no doubt made the necessary promise to rear their offspring in the Catholic faith. In 1830 the family came to Madison and purchased the bakery and saloon of Alois Bachman, which stood on the site of Charles Bach's tailor shop, Main street, and carried on the business about twenty years. Mr. Schmidlapp was a prominent Mason and it is said, because of his wife's religion was mainly instrumental in obtaining the old Masonic hall in 1837-1838, wherein to hold divine service.

A history of Madison, entitled: Our City and Our Heroes, compiled by A. S. Chapman for the occasion of the dedication of the Soldiers and Sailors Monument in the city on May 29, 1908 contains on page 5 the item, that Charles Nodler served Mass in the building occupied at present by P. Hoffman as a stove store, on the corner of Main and Walnut streets. It was back in the 30's, before there was a resident priest here.

We return to the family Schmidlapp. Mrs. Schmidlapp continued to attend Mass during Father Shaw's pastorate and perhaps, occasionally after that time.

Her husband was not a member of any denomination at

that period, but subsequently joined the Methodist church and quite naturally urged his wife to give up the Catholic faith and go with him. Catholicity was then in an embryo condition in Madison and its teachings were much misunderstood by the people, as in fact they are today.

Some of the oldest children of Schmidlapp's were baptized yet as Catholics, but not instructed in our holy faith. Such is the usual result of mixed marriages, which the wisdom of the church has always so strenuously opposed as dangerous, if not destructive, to the faith of the Catholic wife or husband.

The year 1832 brought to Madison two brothers, George and John Wehrle, also Philip Paff and Frank Wehrle, a cousin of the two first named. They were all single and came from Triberg, Baden, the most beautiful part of Germany.

In Baden, in Schwarzwald, in the Black Forest, they had followed the trade of clockmakers. This they continued first at Baltimore, then at Madison—quite a “jump”

George Wehrle was married by Father F. Mueller who was at Madison then, to Agnes, daughter of Martin and Theresia Nodler, November 1842. The article, referred to, speaks well of the Wehrle family with their seven children

John Wehrle married in 1842 Catherine Haag, a native of Bavaria, whose parents emigrated first to New Jersey and a few years afterwards to the better Madison. Frank Wehrle settled finally in Butlerville, Ind., a station on the B. & O. Southwestern, 7 miles east of North Vernon.

James Bachman, Sr. and family came to Madison in 1833. He remained a fervent Catholic, whilst his family turned their back on the mother church, influenced by the renegade Alois, mentioned above

In March 1836 the Catholic population of the city was increased by John G. Heinberger with wife and five children. They came from Bavaria, first to Baltimore, thence to Indiana's most romantic spot. Their son John had preceded them. The father died in 1856 in North Madison, so did his son, Samuel, and daughter, Mrs. Joseph Paris.

The building of the Madison and Indianapolis railroad brought in the early 40's a large influx of settlers, many of whom were Catholics. The great majority of these were like the fishermen of Galilee, poor laborers.

One of the first of that period was William Griffin, an Irishman, who came from Pennsylvania. He became a contractor on the railroad. His first marriage took place on May 15, 1838 in the Masonic building. He left his children not only a

large estate, home place was on the corner of First and Mulberry street, but also the example of an upright christian life.

Francis Costigan was the builder of St. Michael's church, commenced in spring of 1838, and dedicated December 22, 1839. He removed subsequently to Indianapolis.

Peter Bedel, a young German Catholic, came from Cincinnati in 1837, to accept a clerkship in the store of Bernard Welde. Mr. Bedel filled later the office of marshal and that of market master. His name occurs in a French letter of Father Brandt, 1865, who recommended the son for acceptance in the college.

John and Joseph Schmidt are next mentioned in the list of emigrants to Madison in 1837. John entered the employ of Joseph Stahl.

Mr. John Schmidt died a faithful Catholic, is said, and his family are following his footsteps. The mother, Adelheid died in 1906 at the advanced age of 88 years.

Joseph Schmidt moved to New Alsace, Ind.

Also in 1837 arrived a very substantial member, Henry Dreier, from Cincinnati, as superintendent of the second railroad cut. From North Madison, where he located first, he moved down the hill and erected the Broadway hotel. He is buried on his lot at North Madison.

A large number of Catholics came to the village of Madison – the article writer of the New Record calls it so – in the summer and fall of 1837. A partial list is given, mostly Irish, who seem to have no decendents here any more, in 1915.

In 1839 came some more German families, among them the Horuffs, from Saarlouis, Prussia.

The article continues and finishes with the episodes of 1853 to 1855, during the Know Nothing times.

The Catholics of Madison, like their co-religionists throughout the nation suffered considerable persecution at the hands of those bigots. Across the street from the home of Thomas Judge, who located in a two story frame building on the site of the Miklans block, stood the Know Nothing lodge room. (I am informed, where the Casper Krum family lives now.) From that lodge room went forth one evening a mob of howling fanatics, who attacked Mr. Judge's house and completely wrecked the interior, destroying whatever they could lay their hands on. Several other Catholic families of the city were outraged in a similar manner during that exciting period of religious intolerance and persecution.

Threats were freely made that St. Michael's church would

be razed to the ground. Several houses were marked for future visitations. There were fortunately no lives taken, like at Louisville and other cities.

The people of Madison, irrespective of religious belief, are today ashamed – these words were written in the eighties of the fact, that their beautiful city was once disgraced by a mob of ignorant fanatics, trailing under the false garb of liberty loving Americans. (Some petty anti-catholic sheets pursue the same course nowadays.)

According to a story in the April number 1910 of Extension Magazine, a Brown Dan, the Piper, was on his way from New York to Madison, on foot, bearing his expenses by his art. For the last sixty miles he was luckier through the help of a good young family, which put him on the boat, which ran twice a week. I buried a good man this year, who footed the entire distance from New York to Madison in the 70's.

How soon the first Catholics came to this romantic spot is not known. The history of the Catholic church of the Diocese of Vincennes, written in 1883, tells us, that there is no record of Catholic priests visiting Madison, previous to the year 1837, but it is very probable, that the Rev. Joseph Ferneding, residing in Dearborn Co., extended his missionary tours as far as Madison. The Directory of 1837, informs us:

Logansport, Mount Pleasant, Madison attended by the Rev. Patrick O'Byrne. In the same year, however, Bishop Brute sent the Rev. Michael Edgar Shawe, formerly of the British army, but since March 12, the same year, a priest, fervent and eloquent, as the first resident pastor to Madison.

The first entry made by him on the baptismal book is dated July 30, 1837. Father Shawe was assisted by the Rev. J. F. Plunkett from November 1837 to June 1838, probably on account of the many missions attached. For a time divine services were held either in private houses or a public hall. Without much delay he made preparations for building the present St. Michael's church.

In this undertaking Father Shawe must have encountered many difficulties, of what nature is not said. We may only surmise, that the latin proverb was also true here: "quot capita, tot sensus." "So many heads, so many opinions." That the selection of the ground was a happy or fortunate one, the best of friends could not assert. Perhaps it was donated, which would explain the circumstances. On St. George's day 1838 the good, saintly Bishop sent Father Shawe an emotional, sentimental letter to encourage him. "Accept my dear friend, the

remembrances of the day of faith."

We are all obliged in this world, to fulfill the duties of our charge with all care and affection for it, for God's sake, even in sight of others, not so faithful as they ought to be." One pastor succeeded another rather rapidly until Father Dupontavice's arrival in 1847.

The first pastors were certainly no stockholders or directors of the National Branch Bank, one of the first banks organized in 1833, in the State of Indiana. Yet the Catholics of the city were at least fortunate enough to be represented in this money institution by a Catholic messenger boy, Nicholas Horuff, who at the age of seven years in 1839 came from Germany direct to this city and five years later, 1844 obtained the position. The parents of this promising young messenger and subsequently college boy in St. Joseph's College at Bardstown, Ky., through the advice and influence of Father Delaune, belonged later to the founders of St. Mary's church in 1850.

FROM 1850 TO 1860

The German speaking Catholics of the city and neighborhood did not "feel at home" at St. Michael's church. They were cared for from time to time by visiting clergymen. A priest, Joseph Fischer came on August 2, 1848, for the Germans. How long he remained God knows best. The first pastor designated for carrying out the wish of a permanent resident was Father Anthony Carius, who was ordained March 7, 1846, officiated first at Richmond and was then sent here for the task of building a church for the Germans. If he selected the title: Immaculate Conception of the Blessed Virgin, he is to be congratulated yet in this book. Father Carius went to work in 1850 with a good will and with red hair. Whether the lot was bought with cash or with fair promises in notes for the future is a mystery. At any rate the foundation and cornerstone were laid in the fall. The date of the latter is strangely enough unknown. Only so much, that the ceremony was performed by the Rev. Hippolyte Dupontavice of St. Michael's, assisted by the Rev. Carius and Francis Joseph Rudolf of Oldenburg.

Father Dupontavice preached the sermon on the subject: "Thou art Peter and upon this rock I will build my church, and the gates of hell shall not prevail against her." Father Rudolf followed with a short sermon in German.

Probably almost the whole population, 7,714, turned out at the occasion. Then came a rest for shepherd and flock until next year with the building. Father Carius took care of the Lawrenceburg Catholics during the latter part of 1850. From March 1851 he was relieved by Rev. Joseph Kundek, then pastor of Jasper, who had come here on his intended trip to Europe. He "stopped over," assisted materially and still more spiritually in organizing the congregation, creating peace and harmony among the discontented and soliciting subscriptions of which a list is still preserved for the new church. What caused a dissatisfaction is left to conjecture. From an old Madisonian in

Dubois Co., I heard rumors of Father Carius's trouble. He was a friend of the pastor. They came from within and without. Perhaps there was an element that time already, like in many other communities that had the principle: "Either rule or ruin."

The second permanent rector came in the person of Rev. Charles Schafroth in April 1852, and he liked the conditions just well enough to remain until April 1853. He commenced the records of baptisms, marriages, and burials as a good penman, be it said to his credit. After 77 baptisms, 17 marriages, having the choir loft built, the pulpit erected, altar painted and windows frosted he went to Jeffersonville and made room for Father Bede O'Connor O. S. B. of St. Meinrad, who stayed from May to July 1853.

Father O'Connor was an excellent latinist and penman, as I had seen from his many entries in the books at Celestine. An Austrian, Rev. Edward Martinovic succeeded the Englishman, Father O'Connor, from July 1853 to May 1855, not quite two years, when he exchanged Madison with Columbus until 1863; returned then to Europe, ignoring after one letter from Rome his former fields of labor in the glorious United States with their base ball and Fourth of July pleasures. An old book contains his own donations. From May 1855 to February 1856, Father Carius duplicated his services. But he discovered like many others that it is not advisable to return a second time to a post. According to appearances he left the Diocese altogether. In the newspaper *Amerika* of St. Louis I read on September 10, 1893 the news that Rev. Anthony Carius departed this life in the mother house of the Ursuline Sisters there. He died at the age of seventy-two years. I clipped the news out of the paper and pasted it in a proper page of the History of the Diocese, without the presentiment of ever becoming one of his successors. At last a pastor arrived with the practical, not formal vow of stability, Rev. Leonhard Brandt, who had been ordained at Vincennes, New Year's day 1853, was located first at the German St. John's church of the Episcopal city, in which position he preached the German sermon at the laying of the cornerstone of the church at St. Wendel, Posey County, April 17, 1853 (On this very day 1915, these lines are being written). Quite a distinction for a young priest. From Vincennes he was transferred to Madison. Had the church and circumstances been in a splendid condition, such a young man would not have been preferred. He arrived here on February 6, 1856 incognito to the reception committee of two, F. and S. who ignored him as one coming apparently from Jerusalem County or the province of Judea.

The temperature must have been very low some days before the new pastor's arrival, for I found it recorded in an essay on Father Brandt's life by one of the pupils of the school, that on the eight day of February i. e. the second day, he baptized a child, which was carried over the river, from Milton, Ky., just opposite Madison, on the ice.

Father Brandt left an interesting German description of the sad condition of the parish on February 7, 1856. First of all there was a debt of \$6,000.00. The revenues were not sufficient, to support pastor and teacher and to meet the high interest. But he labored with admirable patience and self denial. His first residence was a primitive cottage of four rooms in the rear of the church in an alley, in fact between stables, he says.

The first improvement was to replace the wooden steps in front of the church with substantial stone steps. It occurs so often, that no money is left after building for a decent step in front or for the sacristy. A more respectable High Altar was procured, also vestments, chalice, ciborium by the efforts of an Altar Society.

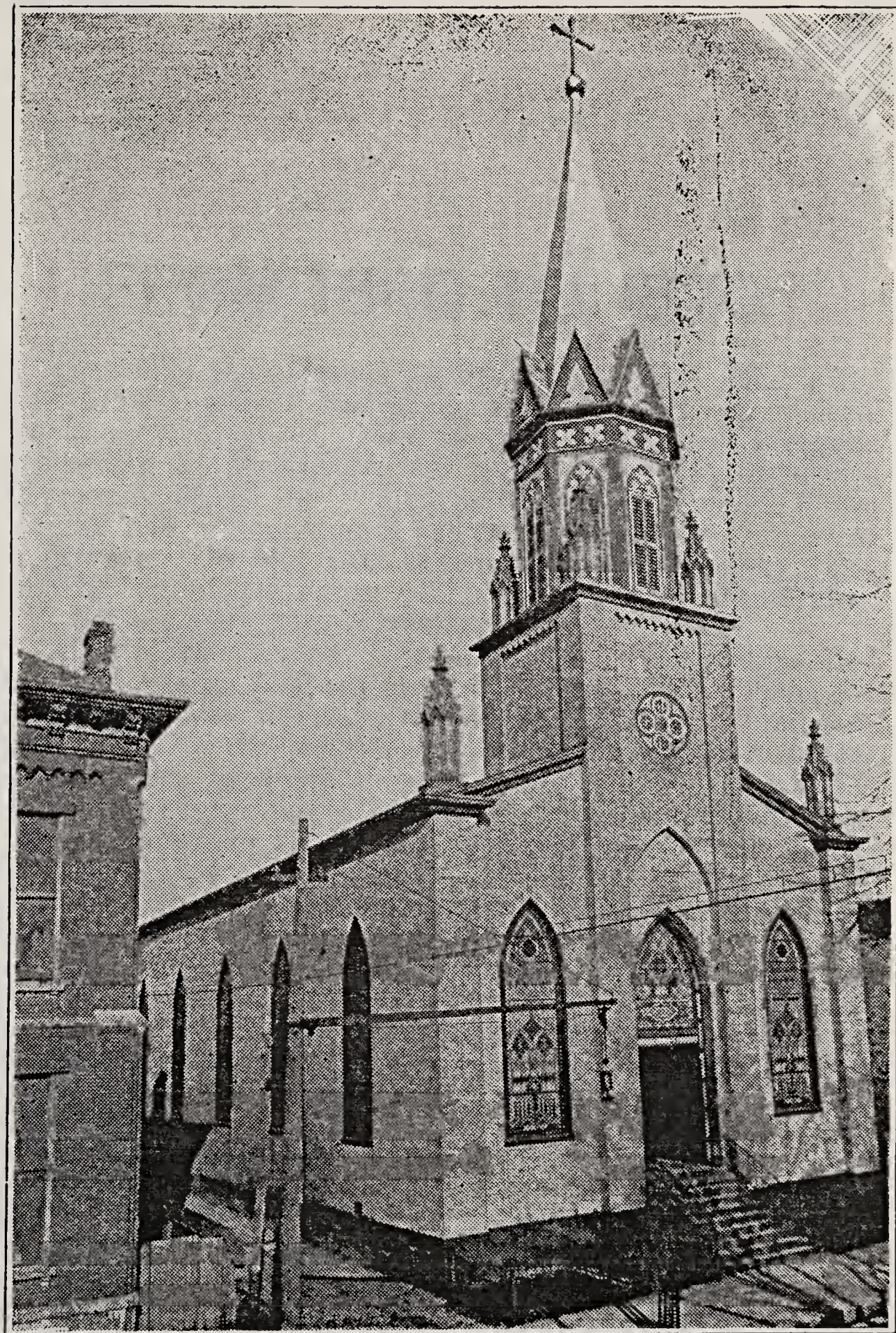
The Bishop was to see, what new brooms could accomplish, when he came for Confirmation on September 21, 1856. In August 1857 Father Brandt assisted at the laying of the cornerstone of St. Mary's church at Indianapolis. He had charge of that parish in its infancy held services first at St. John's church there for the Germans, at such a large distance, luckily accessible by a railroad, the first one built in Indiana, was completed in 1844 as far as Columbus, Ind., in 1847 to Indianapolis and known then as the Madison and Indianapolis Railroad, M. & I., and later, when the branch was finished from Jeffersonville to Columbus, the J. M. & I.

Whilst absent he was replaced here by Father Philipp Doyle. Indianapolis had then a population of 14,000. The poorly housed pastor was not to celebrate the titular feast, Immaculate Conception, and Christmas of 1858 in his modest dwelling between stables. For on December 1, a house west of the church was bought for the second parsonage and the old one used for a teacher's dwelling. Father Brandt says, there was no collection for that purchase. It is probable, that an imitator of Saint Nicholas threw the money through a window. On October 21. 1860 the Diocese got two neopresbyters. One of them, Rev. Anthony Scheideler was appointed Assistant to St. Mary's, Madison. As such he remained two months. The tidings of peace to man on earth of good will he proclaimed already in his own parish in Dearborn County. This expected or unex-

pected change left Father Brandt alone again for his work. How large the congregation was at the end of 1860 cannot be ascertained for want of census list. But it must have been considerable in view of 97 baptisms and 16 marriages that year.

St. Magadalen, Ripley Co., had no resident pastor yet. The Catholic settlers there belonged here and attended services, walking the sixteen miles for the honor of God and for the profit of the shoemakers. The parents of St. Mary's present janitor were among them.

In point of material progress the steeple was built in 1860, and a beautiful chime of bells placed in it at a cost of \$800.00, a small sum. Bishop H. Palais donated \$50.00, and Father Brandt also \$50.00; a certain Henry Lohman \$100.00. The big bell St. Joseph was donated by the men of the parish; the second St. Anne by the women's society; the third Maria Angela was an inheritance from Mary Angela Devroux, and the small bell "Gabriel" was paid by the discount of 10% received for cash payment. The first cross on the steeple was a gift from the young ladies of the new St. Rose's Society. All members of the congregation helped together. A record was made of the donation, placed in the ball of the cross, and erected September 14, the Feast of the Exaltation of the Holy Cross. The list was found March 1, 1899 when the old cross was replaced by a new one. About the time the steeple was built, the two large pillars in the rear of the church were erected and the elliptic circle added to the choir loft.



ST. MARY'S CHURCH

FROM 1860 TO 1870

The fall of 1860 finished the first decade of St. Mary's history. In its infancy, it was subject to many trials, like children, chronic and acute cases. Need we wonder that the energetic Shepherd of the flock longed for a rest after many hardships and labors? Whilst the United States began to divide in the spring of 1861, Father Brandt had made preparations for a visit to Europe. On May 26, he baptized yet two children and from the 30th of May appears the name of his substitute, Rev. G. H. Ostlangeberg until November 30.

After his return from "the old country," the recuperated pastor enjoyed the fruit and sight of past work before doing any new. Times were not encouraging for additions and improvements. But the time came to provide for a musical instrument for the church, adequate to the good voices for singing. The contract for a large pipe organ was made on the fifth of July, 1863, with a firm in Tiffin, Ohio, for \$1,500.00. It was put up in February 1864. The contracts and receipts were found lately by the author in a pile of waste paper in a corner of the footstool club room of the parochial residence.

The money for the organ was raised partly by voluntary contributions, partly by the church treasury. (Undoubtedly, the happy pastor expected the admiration and a compliment on the organ from the Rt. Rev. Bishop George Carroll of Covington, when he gave Confirmation at this church to a class of eighty-two on July 24, 1864.) The number had been sixty on the 24th of August, 1862, and on the 29th of September 1867, there was a class again of 116 to be confirmed, even after St. Magdalen had obtained a resident pastor in 1865. This was the Rev. Henry Joseph Seibertz, who after his ordination on December 21, 1864 had acted after his first Mass in St. Mary's as Assistant until May 6, 1865.

The essay referred to above, says, the families had increased to about three hundred in 1864. We may draw this conclusion from the large Confirmation numbers. On the 15th of Oc-

tober 1868, there were again 101 to receive the Holy Ghost, so as to become soldiers of Christ. Where are they all, the living and the dead?

Next on the program after the organ, came provision for better school accommodation. The school house, which was a brick building of one room in the rear of the church, becoming too small for the number of children in attendance, the congregation fully realizing that a school is the corner stone of a parish's prosperity, purchased the three story brick building at the corner of Second and Walnut streets on September 13, 1865, for six thousand dollars. Father Brandt stated the purchase in a French letter of August 10, 1865 to the Right Rev. Bishop

The girls school was on the corner of Broadway and Third streets, conducted by the Sisters of Providence. For many years the girls had a long walk to school after Mass every morning. This plan cancelled that of March previous to convert the former pastoral residence into a school. The house nearest to the church was bought for a parsonage at \$3,000.00. The former rectory was retained and rented advantageously, by which a part of the debt was secured. With the help of generous contributions, of a fair which netted \$1,200.00, and the church revenues proper, it became possible. Father Brandt wrote cheerfully on January 7, 1868, that the receipt, i. e. the deed for all acquired property is in our hands and the burden of the debt is only the half of ten years, when the congregation had nothing. Deo gratias.

But we must return to the year 1866. The zealous priest's heart became affected by too much worry about the success of his undertakings. A physician urged him to take a long rest. It is nice to get such an advice. He left for his fatherland May 25, to see his mother, brothers and sisters.

During his absence of six months, St. Mary's was in charge of Rev. Theodor Antoni, a newly ordained priest.

On the fifteenth of November, Father Brandt's signature appears again on the baptismal record. Father Antoni was sent to Napoleon, where he died June 14, 1870. After his return from Europe, the pastor assumed the reins of government with new vigor. An entry says: "Father Antoni delivered to me the treasury on December 3rd with \$412.89. He was also strong and well enough to accept a donation of \$500 00 from Mr. Francis Prenatt on October 7, 1867." Such a surprise would be agreeable to the writer. The act originated perhaps from the Mission held at St. Mary's in March 1867, for which the Missionaries's names and order not mentioned, received \$140.00.

The next step of importance consisted in this: Pursuant to a notification by Father Brandt, a meeting was held at the school November 3, 1877. The following proceedings were held:

On motion, Rev. Father Brandt was called to the chair. Chas. A. Korbly was elected secretary, John Jaeger, as assistant secretary. The chairman stated the object of the meeting to be, to deliberate upon the necessity and propriety of purchasing ground for a parish graveyard. It was unanimously resolved that a separate cemetery was needed. On motion a subscription was ordered to be commenced and the assistant secretary directed to solicit subscriptions. Then the meeting of nearly the whole congregation adjourned.

In the same month yet, fourteen acres of land, about a mile north of the church, with a house on it were bought for \$2,000 00, of which the half was paid at once. Then came a dark cloud, which is worth while to describe for the sake of history, not to stir up an old feud. Father Brandt relates facts which caused him blues, on blue paper, in German plain language. It was fortunately preserved.

Memorandum.

"In a meeting of the trustees of St. Mary's parish on the 26 of November 1867 the following five men were appointed to assist the pastor by word and deed in cemetery matters: 1. John Meyer, 2. Nicholas Winter, 3. Mathias Giesler, 4. Leonard Klein, 5. John Jaeger. To these five were added subsequently Henry Dreier and Nicholas Siersdofer.

On the 28th of November this committee and the pastor met on the cemetery grounds. The pastor explained his plan to lay out the ground. It was unanimously accepted, also who should dwell as sexton on the place and under which conditions. Some of the seven men were delegated to confer to the county surveyor to find out the proper limit.

A few days afterwards some of the committee assembled for the purpose of staking off the ground proper for the cemetery. It was decided to make a front of 56 feet stone wall and then enclose the sides with fences. After these resolutions the priest, leaving the spot, requested the representatives of the committee to proceed. This might have finished in eight to ten days. In the afternoon between two and three o'clock, four men of the committee came to the parochial residence and declared, that if the graveyard would not be laid out according to their plans, nothing would be done.

The pastor however remonstrated, that their plans were

unpractical; would deprive too much ground by roads and would altogether fail to make a respectable cemetery. The committee insisted on its opinion; the rector replied with the suggestion to send both plans to the Right Rev. Bishop for a decision, to which one rejected with the words: We neither care for Bishop, nor for priest, WE WANT IT SO.

L. B.

Thus it remained and cold weather set in. But fifteen lots were sold in November 1867. The first three corpses were temporarily preserved in a vault. On the 30th of January 1868, 8 p. m. three men (they are named in the blue paper) came to me, in order to invite me to a meeting in the school hall, which had been arranged without my knowledge. I refused to attend such a meeting, and they might inform the assembly. Disorderly steps were taken, to oppose the pastor. But only one of the trustees signed a protest.

L. B.

In an extra letter on white paper Father Brandt took occasion to censure the officers of the St. Peter's Society for violating the rules of the constitution, It was to be read in the March quarterly meeting.

This society had been organized in October 1859 as a Relief or Benevolent Union, not a distinct Catholic society of St. Mary's parish, but a society for Catholics of the whole city. It had as such rented the school hall for their monthly meetings. It appears, that the St. Peter's society took a great interest in that meeting of January 30, held purposely to antagonize the pastors. Members were even obliged under fine to attend and furthermore men invited, who did not belong to the society at all, including strangers and non catholics. Who would blame Father Brandt for protesting against such flagrant violations of the rules, to which he called the attention of the officers and members?

It was the just opinion of the offended pastor, that the guilty should be called down.

The difficulties about the cemetery were not the only thorns, which stung the resident of 475 E. Second street. There is a letter on hand yet of Father Brandt dated December 23, 1867, shortly after the occurrence of the first cemetery meeting. It is addressed to a certain party, which I signify by N. N.

"I beg leave to notify you by this present, that from the 15th of January 1866 we are bound to make other use of the house, which you occupy at present, so that you have time

enough to find another dwelling for yourself and family."

"We hope that you will leave the house in good order and in due time and remain with due respect."

The pastor and trustees of St. Mary's Church.

How far the due respect was to be extended is not hinted at in this ultimatum."

On February 10, 1868 the spiritual father closed the temporal accounts, receipts and expenses of the year 1867:

Receipts were	\$4,576.24
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Expenses "	4,958.05
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Leaving a deficit of 371.81 which was however, partly conquered by \$165.00 collection during the Mission, \$125.70 by a concert and \$16.00 by interest from the bank. The good, conscientious financier recorded it in the book, of same date, that since March 1865, \$9,000.00 were spent for real estate. The capital debt of the parish is reduced up to this date to \$2,775.00 besides \$1,000.00 for the cemetery, which will pay for itself, as soon as it can be arranged. Continuing he says, that he was contented since eleven years with a salary of \$300.00 and it his principal business to liquidate the debt.

Only since January 1867 he draws \$450.00 and fuel and light. What did his enemies sacrifice?

All for the greater glory of God, he closes. We come now to the year 1869 which was not eventful, with the exception, that fifty feet were added to the church and the interior beautifully frescoed, at a cost of \$4,086.40 together. Despite the many expenditures for home calls and needs the diocesan collections were very good. After this there was a pause.

The second decade of the history closed in the fall of 1870, or rather at the end of the year. The plant started in 1850 under adversities, had become firmly rooted until the time of attaining its majority.

JANUARY 1, 1871 TO APRIL 14, 1881.

From October 27, 1870 to August 22, 1871 appears the name of a Rev. Weber as Assistant. In the year 1873 a Rev. Charles Loescher became Assistant at St. Mary's and he remained about nine months. Some parishoners remember him and Father Weber yet.

The new cemetery absorbed in the coming years - seventies--the principal attention, as in the closing years of the sixties. The climax of the care for it was reached by its consecration on Sunday, September 14, 1873, Feast of the Exaltation of the Holy Cross, when the Vicar General Bede O'Conner, O. S. B., the readers remember him as a former temporary pastor, came from Vincennes, to perform the ceremony.

Father Brandt put it down that a large concourse of people was present. A procession, formed by St. Michael's and St. Mary's members, started from St. Mary's church after Vespers. Six months and a half another large procession went to a cemetery but not to St. Joseph's of St. Mary's parish but to that near St. Patrick's church at North Madison.

The Very Rev. Hippolyte Dupontavice V. G. pastor of St. Michael's since twenty-seven years died on May 27, 1874, and was laid to rest in the mortuary chapel.

The two pastors were co-laborers in this part of the Diocese's vineyard for eighteen years and nearly four months. We can imagine the sad sentiments of St. Mary's pastor at the loss of his Rev. neighbor. Once only, according to a letter yet extant, without date however, a dark cloud seemed to overshadow the three squares and a half between the two churches. The Ordinary presumably removed the cloud satisfactorily.

In Father Dupontavice the Diocese lost a Vicar General, appointed by his predecessor, Father Maurice St. Palais who was pastor of St. Michael's for fourteen months, October 1846 to December 1847, when he became Vicar General and Superior of the Seminary at Vincennes and subsequently the fourth Bishop of Vincennes.

The first account book for revenues and expenses begun by Father Martinovic of St. Mary's, contains this memorandum by the hand of Father Dupontavice:

"I, the undersigned, Vicar General of the Diocese of Vincennes, do hereby testify, that I did on this 21st day of December 1853, according to orders, being now received from the Right. Rev. M. de St. Palais, D. D. Bishop of this Diocese, closely examine the above accounts of the Church of the Immaculate Conception, in Madison, Ind., and find the debts of said church, all paying interest from dates of the notes, held by the creditors to be: three thousand and eight hundred and one dollar (\$3,801.00). I moreover testify that I found in the treasury one hundred and sixty dollars (\$160 00) coming through the hands of our Bishop from the Society of the Missions in Munich, Bavaria, and the pew rent now due to the church for this present year is two hundred and thirty six dollars and forty five cents (\$236 45). In testimony whereof I have signed my name, the year, month and day above mentioned.

H Dupontavice,
Vicar Gen.

The two parishes of Madison seemed to be almost the center of gravity in the fifties and sixties, at least on a level with those at Vincennes, Evansville, New Albany and Indianapolis. I have given on a preceding page the large number of Confirmed in the decade from 1860 to 1870. There were two big classes again, one July 9, 1871 with ninety-eight, another June 1, 1873 on the Feast of Pentecost with ninety-six; May 13, 1877 even one hundred forty-three, coming down to fifty-eight on May 18, 1879.

With these statistics on Confirmation the chronology came out somewhat ahead of other incidents. There was nothing said as yet about the force of school-teachers; school buildings were mentioned, but not the pedagogues.

As such appear on a book under the periodical expenses the names of Martin Meyer 1855. The contract with him, dated February 15, 1855 is on file yet. He drew \$300.00 salary in monthly payments for teaching, directing the choir and cleaning of the church. The tuition fee of the pupils was 50 cents a month. Jacob Meyer 1860, teachers Limbach 1867, Walde also 1867; Gschwender 1868 to spring 1870; Becker 1870, Bury 1871-81, all these for boys.

The girls went, as said on another previous page to the Sisters of Providence at Broadway and Third streets. In Sep-

tember 1872 three Ursuline Sisters came from Louisville to teach the girls. They were Ven. Sisters Isidora, Gabriela and Zita, selected by Mother Martina Nicklas. This interesting item of history is not put on record, it was learned by inquiry from the author.

Days came and days passed. They made months and months made years, in apparent good order and discipline. On days with fine or gloomy weather and perhaps sleepless nights, Father Brandt pondered over the next work of progress. The year 1876, called the centennial year, arrived and with it the conviction of pastor and congregation, that a better and more convenient school building was "badly" needed.

Preparations for it were made April 8, by the purchase of a house and lot immediately west of the first pastoral residence for the sum of \$2,300.00. This transaction furnished the Sisters a suitable dwelling and also sufficient additional ground for the school.

The second pastoral residence was torn down and in its place the present, spacious, two-story brick school building erected in 1877 at a cost of \$7,000.00. It is the chef d'oeuvre, masterpiece of the pastor, an ornament to the city, especially at that time.

The nearest house east of the church was next bought for a parsonage, the third, and improved. An expense of \$3,500.00. There is no date mentioned of the dedication of the temple of wisdom and learning. But if none took place, it was a cause of joy anyway.

A composition of a pupil on the life of Father Brandt says: he often visited the school and in order to encourage the youth to good penmanship, the teacher was required every Friday afternoon, to write the following Sunday's gospel on the blackboard, from which the boys would copy into a special book which were all sent to him for inspection and returned with appropriate remarks.

One of his greatest pleasures was to celebrate Corpus Christi in the most solemn manner, "gerade wie in Deutschland." Men and boys would go to the woods and get limbs and leaves to decorate. Several times he had an Altar erected in the parish garden on this feast.

In those days the people had not the comfort of today, the essay says; no furnace and no stoves in the church; yet the greater number of people attended High Mass. No empty pews as nowadays at High Mass. Father Brandt used German conclusively in church services. I am told that he was fond of

long prayers.

On February 16, the newly ordained priest, Father Francis Torbeck came as assistant, to share the manifold labors. The former strong hand writing of the pastor became weaker and weaker. He was excused from the Diocesan Synod, November 30, 1880.

As a pioneer priest he had endured many hardships, to keep the faith alive in the hearts and minds of his intrusted scattered souls. Otherwise averse to worldly celebrations and demonstrations he could at last be persuaded to celebrate the silver jubilee as pastor, falling on a Sunday. How it was just done, is not in the memory of even the oldest people, perhaps described in an article to the former "*Wahrheitsfreund*" of Cincinnati.

Between the jubilee day, February 6, and his death transpired only two months and seven days. The candle of his life had been shining brightly, but it flickered after February. He passed away in the fifty-eight year of his life, peacefully on Wednesday of Holy Week, April 13, 1881.

A writer quotes from Father Ryan, the poet priest, this verse:

"They murmur on earth "*De profundis*"
The low chant is mingled with sighs;
"*Laudate*" rings out through the heavens,
The dead priest has won faith's prize."

The Very Rev. Anthony Scheideler, Vicar General, preached the funeral sermon.

APRIL 13, 1881 TO JANUARY 1891

A few months got the right of way from the third to the fourth decade. When France was ruled by kings, it was customary for the excitable, gay and proud Frenchmen to exclaim, "Le roi est mort; vive le roi"! The king is dead, long live the king, i. e. his successor.

It appears from the books, that Father Brandt lent the church treasury on May 22, 1866, \$1,200.00 at the usual interest at that time. This debt was kept up till his death. Father Seepe made the note: Settled by last will, which seems to mean, that Father Brandt kindly relinquished it to the parish as a good example and as a christian, or still more a priestly revenge for injustices and wrongs. After Father Brandt's burial the many friends of the Assistant Father Torbeck were in hopes of retaining him as pastor, promising a long life. They actually sent a delegation to the Ordinary, but according to a newspaper article the reply was given: What would you think, if the ruler of Germany would appoint a young officer as general over the heads of older deserving officers? The desired appointment is out of question.

On April 22, the Rev. John B. H. Seepe, of Connersville, priest since December 8, 1859, was appointed. He arrived here on Thursday evening May 5, to begin his long, successful administration. There was no "Benedictus qui venit in nomine Domini," voiced for his reception, quite to the contrary. There are three papers preserved in the writing desk of the Rector's office, written by incognito writers, one entitled: Biography of Father Seepe; the second, Essay on Father Seepe; the third, History of Rev. J. B. H. Seepe.

They commented on the cool reception. But before making use of their contents, let us hear Father Seepe himself with his own words:

"May 6, 1881. Came to Madison last night. Stopped at the Western Hotel. This morning (Friday) coming to the parsonage, I find it locked. I went into the church, where a boy



REV. LEONARD BRANDT

brought me a key of the house. I said Mass and after taking breakfast at the hotel, I investigated the affairs of the pastor's dwelling. It is almost bare of everything. It seems that all the furniture belonged to the Rev. predecessor.

Sunday, May 8. Today I introduced myself to the congregation, telling that I came here in obedience to the Bishop, that I would try to do my duty and that I had no doubt, but that we would get along with each other quite well."

Here now is the place for an extract from a pupil's history. Father Seepe made no allusion in his introductory sermon about having received insulting letters before his coming. The pupil says: "How could some of the people of the parish do such a thing as to write letters to him, warning him not to come to Madison, when they knew nothing of his good, kind, quiet, religious disposition?" His thoughts were very few for the world; his mind seemed to think nothing but of the last judgment day. It did not require the young writer of this praise much time to discover such eminent qualities in the new pastor. Let us return to Father Seepe's own words.

May 9. The president of the Altar Society today purchased some chinaware and some chairs for the parsonage. She tells me also, that there was but little money in the treasury. I told her, that I would try to get along without troubling the society on that score.

May 12 Not being able to find, what had been the allowance of the pastor, I submitted the question to the Rt. Rev. Bishop, who ordered, that as long as I would be without an assistant, my salary should be \$700.00 per annum. I shall leave for a while \$100.00 to the church every year in order to decrease the debt.

June 1. On account of the building of the school house, the pastor had more calls for money than he had means to pay. The Sisters complain, that for several years no settlement was made. Some creditors claim considerable back interest. As much as I now can see, there must be nearly \$6,000.00 indebtedness. The trustees favor the sale of the old school house, now used as a store and as a dwelling of the teacher. Some one has offered to pay \$3,000.00 for it. I have been requested to obtain the sanction of the Ordinary for such disposal in order to decrease the burden of the church debt.

August 5. Permission for the sale of the school house arrived, but I have come to the conclusion, that it would be better to retain it, otherwise it might be used for purposes, which could be unpleasant for the church and neighborhood.

November 5. My predecessor obtained much assistance in regard to the finances by fairs and suppers; the compiler of this book found two items for suppers in the years 1877 and 1878 amounting to \$258.35. As the Council of Baltimore permits such means only under stringent conditions, and as the better class is also tired of such means, I have told the people, that they must pay more pew rent in future in order to make ends meet.

February 1, 1882. The congregation has accepted my proposition to increase the rental of the church pews and last Sunday, January 29, were rented satisfactorily.

January 2, 1884. There is still a debt of \$5,000 00. The trustees talk again about selling the old school house, but I am still and will remain opposed to it.

A subscription list for paying off the debt was started January 1, 1884, and continued up to 1893, when the last subscription was paid. Father Seepe's own contribution was \$187.00. A legacy of \$100 00 from Cordelia Kimmel is recorded in 1884.

December 1, 1887. The church looks shabby, because the frescoring is rubbed off in many places. I shall therefore take up a collection in the near future for improving the interior. The zealous pastor contributed himself for this necessity \$726.72. The whole list shows \$2,399.87.

December 31, 1888. The church has been frescoed, the pulpit and altars improved, cathedral glass has replaced the common window glass, and the sanctuary was newly carpeted. The whole expense amounts to \$2,578 87. The debt has not been increased thereby. They were on December 31, 1883, \$5,078.40 and reduced till December 31, 1888 to \$4,180.90.

St. Mary's was in a progressive line. The diocesan report for 1888 was this:

Jan. 1, 1888 cash on hand	\$ 1.06	Rector's salary	\$ 700.00
Pew rent during year	1,619.25	Church expenses	600.31
Sunday collections	685 12	Repairs	2,965 62
Subscription	2,399.87	Schools	1,415.53
House rent	300 00	Cemetery	194.90
Miscellaneous	267.94	Interest	170.00
Donations	84.25	Debts	200.00
Schools	523.75	Balance on hand	27.38
Cemetery	192.50		---
Loans	200.00		6,273.74

	\$6,273.74		

In 1889 from May 5 to 13, a Mission was held by the Re-

demptorists Neu and Gruener. They were rewarded with \$150.00 covered by the collections of \$159.00. It was nine years since the last.

October 1, 1889. The congregation has finally concluded to keep the old school house for church property and help the pastor to pay the debts. A debt paying society has been organized in the past summer, of which every member pays 25 cents a month.

To have a suitable dwelling for the teacher and organist, I have purchased house 408 East Second. Said house with the necessary alterations and repairs cost me fully \$1,250.00. I have donated same to the church on condition that the parish pay me each and every year of my administration, the sum of \$75.00 rent for said premises, and pay all taxes and other expenses.

It appears from a sentence above, that Father Seepe provided for a teacher's suitable dwelling. Enumerating the roster of teachers under Father Brandt we have finished the list with Bury from 1871 to 1881. Father Seepe acquired a teacher of his own selection soon after his arrival, in Matthias Merl. This one filled his place well until June 6, 1890, when he retired of his own accord. He was succeeded by a J. E. Goelz in summer 1890, who finished a little over a decade until December 28, 1900. Thus it appears that teacher Merl did not enjoy his new and better location of a residence long, from October 1889 to June 1890. He exchanged Madison with New Albany. J. E. Goelz preferred East St. Louis to Madison.

Besides the anxiety for temporal progress, Father Seepe kept in view also, spiritual advancement. Hence, his application for the favor of having the high altar privileged, which was on August 1, 1886. This meant, that the souls in purgatory, for which a Mass was offered up, obtained the benefit of a plenary indulgence. The confraternity of the Sacred Heart, existing in the parish, was affiliated with the archconfraternity at Rome, April 14, 1890, which step secured more benefits. The necessary documents for both are preserved, framed, in the sacristy. These were blessings for the members militant and suffering. But the shadow was not missing in the fourth decade, already in 1893. The trouble and difficulty arose through a picnic of the St. Peter Unterstuetzungsverein held on Pentecost Monday, May 14, 1883. There are five letters, and not short either, saved, which describe the warm sentiments of parties concerned. Father Seepe protested two or three weeks after the picnic from the pulpit against the action, selling of beer and a dance. The Society related the affair to the Rt. Rev. Bishop. The Or-

dinary delegated the Vicar General A. Scheideler to act in the case. Explanations were sent up and down. Father Seepe's arguments were the most logical and solid. The society gave satisfaction by turning the net proceeds to the poor, St. Vincent of Paul Society, instead of keeping the money for its own treasury, as intended. The matter was settled in the beginning of March 1884, with the effect and result, that some people became wiser.

The time had come, when the self-sacrificing priest should wish himself a rest and recreation, especially after a sickness in 1888. He resolved to make a trip to Germany, to see his birth-place, which he had left when only six years old. From Germany further to the Holy Land. He set out in 1890, giving the care of his dear parish to his nephew, Rev. Joseph A. Thie, who had been ordained June 15, 1889. Returned in the beginning of December and gave a number of stereoptican views of his trip. He seemed to take great delight in amateur photography. As further souvenirs, he brought and gave parishoners medals and rosaries, but the white venerable beard which grew in Palestine without expense, he kept for himself. He had disapproved or condemned the wearing of a beard of a confrater, but now he found it convenient to wear one himself. One of those, who could admire that beard, besides his own parishoners, who had remained faithful to old St. Mary's, was the new pastor of St. Michael's church, who had come here on November 23, 1890, the Rev. Michael L. Guthneck. He is yet, nearly twenty-five years, fighting the battles against the enemies of God at Madison.

The journey to Europe and Asia had strengthened Father Seepe to such an extent, that he could soon dispease with the services of his substitute and assistant. Thus the latter was deprived of the pleasure of the surroundings. But time heals all wounds, they say, especially if not deep.

The church entered the year 1891 and the fifth decade, with a debt of \$3,005.65, divided between six creditors. The hill of indebtedness was brought down from \$6,000.00 to its half, and the valley, i. e. the pocket books filled up within ten years. The "movies" and automobiles were not in vogue yet. The pastor's pen rested from making historical dates in the diary until August 1, 1892. That day tells us: To pay the debts of the church by the St. Joseph's Society is a slow affair. The trustees therefore have decided to raise funds by subscription. A committee was appointed.

January 2, 1893. The subscription of last year amounts to

\$1,234.00. The St. Joseph's society disbanded after having contributed \$477.50. The debts are now reduced to \$825.00.

July 30, 1894. I have today loaned to St. Mary's church \$500 00. With this sum, I have paid the last outstanding debts. My intention is not to demand the payment of the principal, but only the interest yearly at 5%, as long as I live.

December 1, 1894. When coming to Madison. I saw the cemetery for the first time. I despaired of making anything presentable of it. The place was full of holes and ruts, caused by the lot holders digging earth to fill their lots. Some lot holders had raised their lots two feet or more higher than the surrounding lots and had placed curbing stones around them. The frost pressed every winter the curbing outward on neighboring lots which were not raised. Said lot holders then complained. I immediately made a rule, that no more ground be dug on the cemetery for raising lots and no more curbing be placed around lots. The creek, overflowing the cemetery every year, left holes and ruts in consequence. The work of improving will occupy my attention for years to come. Up to now I have made roads and placed cornerstones for a considerable number of lots. I have also built a new cottage for the sexton. Two extra books were kept for cemetery accounts. Everything was carefully and minutely recorded by Fathers Brandt and Seepe according to German style and method, not half way. They took time for it. This praise cannot be given to the majority of the younger generation.

On the site of the old frame dwelling of the sexton, a chapel and vault underneath were built, for which he had received permission, October 24, 1894. The letter is here yet. For the superlative care of St. Joseph's cemetery, St. Mary's parish is indebted to Father Seepe, and it is a satisfaction, that his labors are still and will ever be appreciated. One of the three biographers says:

"It was not an usual sight, when visiting the cemetery to see him walking about his office and praying for the deceased. He worked with shovel and pick, as other laboring men would do, making the trips twice a day morning and afternoon. Being prompt and orderly in his own (spiritual and temporal work he exacted the same of others." One instance of many is mentioned in an essay. If I would go into details, this narrative would find a place here, but there are so many other more important facts to be recited yet. September 21, 1899. (This is the day of founding the congregation of Dubois, Dubois, Co., by the author.)

In the spring of 1898 a Jewish cattle buyer rented the premises immediately north of the Sisters dwelling. He generally had from four to six dozen chickens and geese cooped up in the yard. These created such a stench in the hot season, that it became almost unbearable. Repeated complaints brought only temporary and unsatisfactory relief. When therefore the owner of said premises died and his property sold, I bought it and caused the Hebrew to move away. The cost of said property, Walnut street, together with the necessary repairs are as follows:

Sale price by the court	\$910.00
Taxes	24.90
Proof of the title	5 00
Record of the deed	1.10
Repairs	98 00
Viz, lumber	5.75
Locks and nails	1.50
Carpenter work	15.80
Painting and glazing	24.75
Stone and mason work	22.05
Cellar grate	9.10
Tinners work	8.05
Grading yard and making fence	11.00
Total cost	<u>1,039.00</u>

I deeded the property to the church by deed made March 22, 1898. I received from the church the proceeds of two shares in the German Building and Aid Association amounting to \$473.04; also \$27.00 from church treasury; also \$104.00 from Incidental Expense account. Rent up to now \$29.00. The church therefore owes me \$395.96. See new account book, page 2. This handy book had been commenced on January 2, 1896. The financial account of 1895 finished a book, started by the Rev. Brandt in 1867 and kept up conscientiously.

From the book we learn yet an event which happened in 1894. What the Jews had to do in olden times before Christ, may be said of the elect after Christ and especially of their leaders. With one hand they built up the walls of Jerusalem, with the other they kept off their enemies. Church debts are, it is true, no living, physical enemies, but they are no friends either, and they make it hot or warm to those, who must bear the main burden, the pastors. Foes come from within and from without. To struggle against them, the shepherds of flocks employ from time to time extra help, either for Forty Hours

or Missions or Retreats. Missions are held in country parishes about every ten years, in cities every five or six according to size and circumstances.

In May 1894 it was five years since the last Mission at St. Mary's. Another was deemed advisable. Application was made to Jesuits that time, and the Superior, who makes the "slate" sent the Fathers Buchholz and Boehler, also in May. The first was a representative of Wuerttemberg, the second of Baden in Germany. The Germans of St. Mary's parish are nearly all "Hochdeutsch" that is from Southern Germany. The writer knows a difference between the two kinds. But he is prudent enough to follow the advice written on a wall somewhere: "Sag nicht alles, was du weisst", "Do not tell everything you know." I must return again to the old account book for important news. The balance cash in treasury for 1895 was seventy-nine cents. The receipts and expenditures of the year 1895 were \$3,503.38, almost \$10.00 a day. Then Father Seepe subjoins these words: "The income of the church having decreased considerably, the Rt. Rev. Bishop has fixed the salary of the pastor at \$600.00 per annum. Indeed a sad farewell to a time honored book, and the first page of the new book, referred to before begins thus:

Debts of the St. Mary's Church, Madison, Ind., 1896.

Founded Masses. Two of them; one five dollars per annum for fifty years unless persolved sooner, which seemed to be the case later. The other, two dollars a year, terms not specified.

2, Seventy-five dollars to Father Seepe per annum during his life for the teachers dwelling valued at \$1,250.00 donated by him.

3. Twenty-five dollars per annum to Father Seepe for \$500.00 paid by him on the old school house property.

4. By having our church property insured in the Diocesan Church Insurance Co., we have saved since 1884 several hundred dollars premium and have thus been enabled to pay the debt sooner than it would have been possible otherwise. But as it may happen that on account of extraordinary fire losses the St. Mary's church may be called upon for the payment of a large prorata of such fire losses, it has been advisable to create an insurance fund for said purpose. Therefore two shares each of \$3,500.00 in the German Dividend Bldg. Association, have been taken in 1895 for which the church pays \$105.00 per annum until paid. In case no extraordinary payment should be required, then said \$1,000.00 may be invested in a safe way and the interest received therefrom may be used to pay the annual

insurance premium.

In the yearly expenses of that period it is especially noticeable that gas did not cost much. For the whole bill of 1896 was only \$15.20. Water rent amounted to \$22.50. On July 3, 1899, the statue of the Sacred Heart was procured for \$72.50.

In 1900 there was another Mission after the last 1894; this time by the Franciscan Fathers, Chrysostom and Aloysius from May 13 to 20. If it could have been arranged for late fall, it would have been a fitting celebration of the golden jubilee of the parish.

Many another rector might have made of the occasion a great display. But the plain tendency of the humble pious pastor was averse to a big "doing." Such celebrations often leave a bitter after taste.

Pew rent brought \$1,250.00 in 1900; a falling off of \$500.00 since 1890.

The temporary Assistant, Rev. E. Zirkelbach was soon dispensed with. With the year 1901, history entered into the twentieth century not already with 1900 as had been decreed in Europe by a mighty potentate and the sixth decade began. It commenced honorably through the circumstance that the first son of the parish, Rev. George Smith, was elevated to the priesthood on June 1, 1901.

There is no description whatsoever on hand about the festivity of the First Mass, Primiz, being the first in this church. Certainly no efforts were spared to make it as impressive and memorable as possible, adequate to the popularity of the family.

One of the most unwelcome expenses of repairs is that of the organ. This item appears after several others in former years again in October 1901, to the amount of \$35.00. Repairs on church property were in fact high and numerous in that year, so that they made a sum of \$575.47 in the report for 1901. Tenants and other people do not often consider themselves in the place of those, to whom bills are sent for payment and where the money comes from to meet them,

And yet the economical Father Seepe found it necessary to make the note, that the church will need a great deal of repairs in a few years and it may be well to prepare for it. After my death, he seemed to have a presentiment, the houses 408 E. Second and 912 Walnut Sts., can be sold and the proceeds thereof used for the needed repairs and improvements of dear St. Mary's church.

What about house 912 Walnut street? The readers know already of 408 E. Second, which Father Seepe had bought for

the teacher's residence and donated it to the parish, claiming only interest. The house 912 Walnut street, Father Seepe had bought from the estate of the deceased Mrs. Barbara Heck valued at \$1,000.00. Up to my death I receive one hundred and fifty dollars rent for same, both houses.

The report for 1901 in spiritual and temporal matters was as follows:

Number of souls	700
Number of school children	117
Baptisms, Infants	14
Adults	3
Number of marriages	7
Number of deaths, Infants	2
Adults	16

A pamphlet with numerous advertisements was printed in 1902, giving a short, condensed history of St. Mary's Catholic Church. It contains a list of the pew holders for 1882 if not misprinted, and the annual amount they paid. Then is said: The financial condition is good. The Altar Society and the Young Ladies Sodality, of which both the names are given contribute a considerable sum yearly. Other societies are omitted, the pamphlet says, such as the St. Peter's Aid Society, the C. K. of A. and Y. M. I.

Pew rent 1901	\$1,247.45	Rector's salary	\$600.00
Sunday collection	625.81	Expenses & repairs	545.47
School	181.50	Cathedraticum	45 00
Donation	10.00	School	750.84
		Cemetery	67.00
		Insurance	25.00
		Bal. on hand	2.42
	<hr/>		<hr/>
	\$2,065.73		\$2,065.73

The male teacher for the boys was replaced since September 1900, by an additional Ursuline Sister, not through choice, but through pecuniary necessity. The services as organist were taken up by Miss Anna Horuff, a graduate of the Academy of Oldenburg. There was no regular sexton. The ringing of bells, shoveling of coal, cleaning of premises, etc., was paid separately. The coal bill for Rectory, Church, School and Sisters was only \$77.00, a cool and economical management. But nobody seems to have frozen to death.

The report of 1902 shows a decrease again in receipts by \$44.81. In words, put down by Father Seepe on January 2,

1902, on good paper in a large book, used by his successor Father Boersig, for cemetery accounts, all his successors are informed: "I have donated to St. Mary's church the conditional loan of July 30, 1894, so that the interest of said loan ceases. I have also donated my claim on house 308 Walnut street, also what I have loaned to cemetery \$420.00.

The church is now free of all debts. The houses No. 301 and 308 Walnut street must never be sold, because I have for that purpose contributed up till now so much, to make ends meet and to clear the church from debts. The amount, which I have expended for the benefit of St. Mary's is \$4,049.52, in sums ranging from \$500.00 to \$3.47. Father Seepe does not mention the endowment at St. Meinrad, made for the education of boys of the parish. Several made use of it.

All lives and things of this world come to an end, sometimes quickly, sometimes slowly. The time was coming closer and nearer, when the reward for faithful stewardship over less receipts every year was to be given to the pastor of St. Mary's, Madison, Ind. He felt that his days were numbered. Hence the news he wrote on April 6, 1903: (It was on Easter Monday.) As my health is precarious and therefore may compel me to resign from my office, I have thought it useful to my successors to copy from my diary some facts concerning St. Mary's congregation. I, the author, appreciate this thoughtfulness in the highest degree. These pages are devoted to his memory. The gospel of Easter Monday says of the two disciples going to Emmaus, that they requested our Lord to remain with them because it is toward evening and the day is now far spent. These words every old mortal may apply to himself, and Father Seepe had them probably in view on his last Easter Monday. On the third Sunday after Easter he might have said from the pulpit to the congregation, "Only a little while and you shall see me no more."

From one of the three essays, I learn that he had been afflicted for several years with stomach trouble, which later developed into cancer. Six weeks before his death he retired to St. Edward's Hospital, New Albany, in which he was close to another old disinterested church worker, Father Faller.

His last baptism is dated June 7. The last bill, he paid personally also on June 7, was the one for gas for May, \$4.50. Even from the hospital he showed his solicitude yet for the temporal welfare of his dearly beloved parish, in which he spent twenty-two years and one month. Proof is this, that the second day after his arrival in New Albany he sent the treasurer

of the congregation a check, still here, for \$100.00. to cover the expenses of the funeral, which he felt, or the doctor said would soon occur. Some way or other the check was not soon enough cashed. In the meanwhile Father Seepe asked from the treasurer of the First National Bank, a member of the parish, and an intimate friend, a statement of his credit account. It was given and Father Seepe sent on the strength of it sums to other channels. When the check for \$100.00 was finally presented for payment there was "nihil, nichts," "nothing any more." "Nemo dat, quod hat," "Nobody can give, what he has not got."

He gave himself the order for preparing his grave and just as calmly directed the form of burial as if he was discharging an ordinary duty. It should be plain and the congregation under no expense whatever. Father Seepe paid bills incidental to Father Brandt's sickness and death \$479.15, including the \$228.00 for monument.

For him laws and rules were not only existing on paper, but he carried them out, whether others did the same or not. In conformity with a decree of the fourth diocesan synod held November 30, 1886, Father Seepe made out an inventory of property belonging to the church and to himself, in which he enumerated precisely, leaving no doubt what was his and what was the church's on June 30, 1890, already.

For a school library he spent \$325.00 of his own money, and adds a remark on January 1, 1883: N. B. There are now over 600 vol. in the library and said library is in the future to be increased at the expense of the Sodalties or church treasury. It may be taken for granted that a man with such punctuality and order would not die without a last will and testament. He made it July 13, 1903, and here is the copy:

I, John B. H. Seepe, formerly pastor of St. Mary's Church, Madison, Ind., now an inmate of St. Edward's City Hospital, New Albany, being of sound mind, memory and understanding, do make, publish and declare this to be my last will and testament, hereby revoking and making null and void all former last wills and testaments by me made heretofore. I have no debts. I have given all my money to Sister Hermana, Superior of this hospital, and she will therefore pay all dues, including doctor's bill and funeral expenses. These latter will be for coffin, shroud and conveyance of my remains to Madison, Ind. There the people will take care of my remains.

1. I give and bequeath to Sister Hermana, all personal property, which is now in New Albany, at the Hospital.

2. I give and bequeath to the Pontifical College Joseph-

inum at Columbus, Ohio, all that part of my library, that still remains at St. Mary's Church, Madison, Ind.

3. I give and bequeath to the Right Reverend Francis Silas Chatard D. D., all the rest and residue of my estate, real and personal in trust for the benefit of St. Mary's Catholic Church in Madison, Ind.

In witness whereof, I, John B. H. Seepe, have hereunto sent my hand and seal this thirteenth day of July, one thousand nine hundred and three.

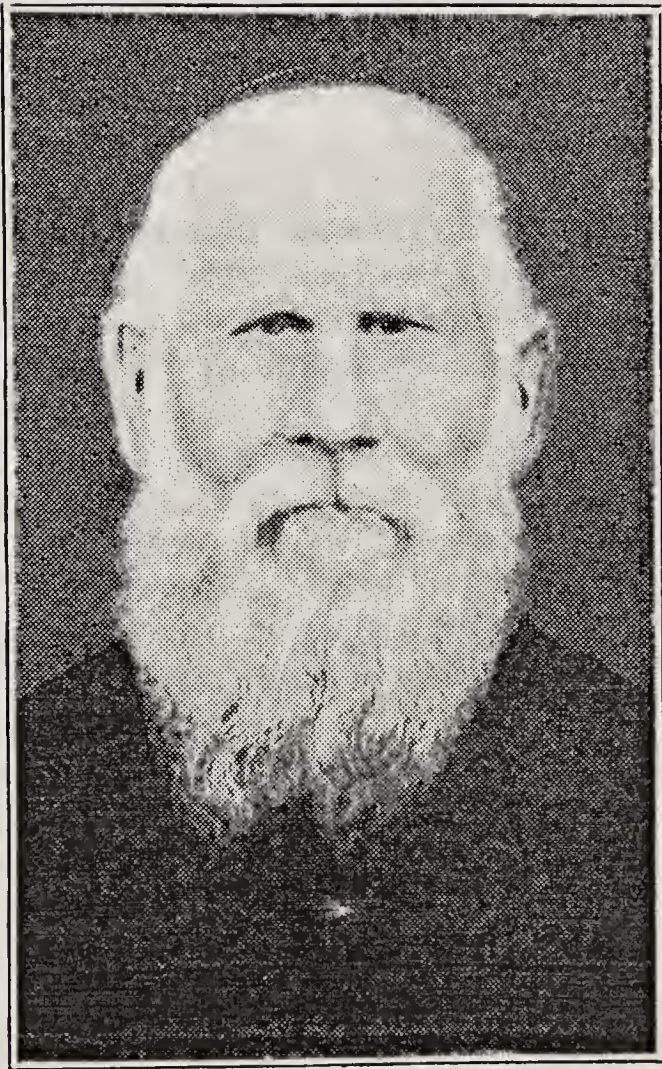
The signature is done in his old, usual, good, readable hand, or penmanship. The witnesses were (Rev) F. X. Underreitmeyer, Mathias Merl.

Three days afterwards, on a Thursday, the Scapular Feast of Mt. Carmel, the hand that did so much for the St. Mary's church became stiff and still, nearly 73 years old.

His remains were of course brought here at once and the obsequies held on Tuesday following. The Right Rev Auxiliary, Bishop A. O'Donaghue celebrated Pontifical Requiem,

The Very Rev. A. Scheideler, V. G., was Presbyter Assistant, Father Thie and Wade, deacon and sub-deacon of Mass. Fathers Doyle and Rowan, deacons of honor to the Bishop; Father Boersig, Master of Ceremonies; Father George Smith, Second Master of Ceremonies; Alphonse Smith, brother of Rev. George, Book Bearer; Alois Kasper and Frank Hillen, students of the parish, acolytes of Mass. There were about forty priests present.

Father Francis H. Gavisk, Chancellor of the Diocese, preached the sermon. He chose for his text the words of St. Paul, "I have fought a good fight; I have run the course; I have kept the faith; for the rest there is laid up for me a crown of justice " A very proper subject, indeed, for such a career. The eulogy must have been touching, After the absolution the corpse was laid to rest in St Joseph's Cemetery, alongside of his predecessor, there to await a glorious resurrection. It is said in a proverb: "A man must die in order to be praised." If this be true of persons with ordinary qualities, how much more with regard to extraordinary. During life they are often ignored, overlooked, turned down, the best, the most. Father Seepe's principal character was described in this book, at the time of his arrival, when misinformed, judged too rashly, not knowing him as yet. First of all he was humble, like his patron saint, John, and he could often say with him: "I am the voice of one crying in the wilderness"; when some deserted him or his voice in church and which they regretted then later on,



REV. J. B. H. SEEPE

seeing their error and fearing the consequence of insulting priests, God's apple of the eye. If he was at times too austere or stern to suit the taste of some, it must be considered that he possessed perhaps a melancholic, not choleric, temper. This class of people is not disposed to being affable, particularly not in a manner of affectation. A lady requested him to write a verse in her autograph album. He did it thus: "I wish I had often been silent instead of in company." And silent he was at home and still more on the street, where he would not speak to anyone, if informations are correct. Silence furnished him gold for time and reward for eternity. He did not have to suffer for too much talk. One intimate friend called him "A Gothic Saint."

The subject of our sketch was a gifted, prompt, punctual man; a musician, having been teacher of a parochial school before taking up studies for the priesthood; knew also a thing or two about house remedies in emergencies. One instance is recorded of a young man, who stepped on a nail, when many thought he would die of lock-jaw, Father Seepe told him to take turpentine and sugar. The boy always thought afterwards, that this advice saved him. If he had one conspicuous fault it was this, that he did not wish himself enough, thinking always to help others, especially the church treasury; a policy which does not appeal to all of the same household. I recall or quote Ecclesiastics, Chapter XIV, V15.

Like most priests from Europe, he was a poor beggar. He would rather bring personal sacrifices, being fond of paying current and urgent dues. Parishoners with an abundance of means certainly saw opportunity of helping the priests in need, but they missed them. They would much sooner give cheap advice.

Oh, that many would imitate Father Seepe in avoiding debts and paying dues. "Boogen nacht sorgen." Among the clergy of the diocese he was distinguished for his offices as member of the school board, appointed in the Synod of 1886, where the writer remembers him voicing his sentiments emphatically about a certain collection; procorator fiscalis for certain trials; secretary of the Diocesan Insurance Company, and finally Dean of the Madison District and Director of the Clergy Relief Union. Thus he had at least some recognition for his blissful activity, and talent, if he cared about it. He kept up the German language in church services, but foresaw the time, when English would be predominant. In the fifth Synod held April 29, 1891, the question arose among others about the prac-

ticability of funeral sermons. The majority with good reason were not in favor of them. Father Seepe belonged, of course, to the majority. He did not accompany the corpse to the cemetery after January 1890, on account of bronchial danger, I am informed.

FROM 1903 TO 1910

June 20, 1903 to December 31, 1910

Owing to the close connection of events in 1900 and 1901, etc., the wanted division according to separate decades was not kept up. Suffice it to know that we are now with above headline deep with heart and soul in the sixth decade. It is doubtful, if the deceased rector took the liberty of recommending a certain priest as his successor. One of the writers of the three essays writes naively: "Father Seepe named Father Boersig for his successor." He may have been his personal secret preference, being aware of his qualifications for the place. Then the wish was at least realized. Rev. H. J. Boersig was appointed. He expected it.

The author of this chronology congratulated him, in petto, with the usual Latin phrase: "Vivat floreat crescat!" "May he live, flourish, and increase for many years." He was my neighbor at least one year in Dubois County, and assisted, besides other acts of benevolence, at the funeral of my father on January 30, 1892. The new rector was reared in a parish which had the Blessed Virgin as patron - Annunciation at New Albany, and here he was to promote the devotion and honor to her under the title: Immaculate Conception.

The reception of Father Brandt in February 1856, was as readers remember a pardonable, harmless and even humorous misfit; that of Father Seepe in 1881, a frosty, hurtful mishap, and the one of Father Boersig neither of the other, but a plain, initiation; according to his own satisfaction, considering the dying condition of his predecessor, the great benefactor of his parish. Add to this, that the new pastor was no stranger, as he had assisted Father Seepe for awhile in his sickness in 1888 right after his ordination. Entries in book accounts for receipts and expenditures were just continued as if no change had taken place at all. First the bills for Father Seepe's grave, vault and tombstone were paid in full gratitude. Then the house was

refurnished which was probably a postponed necessity and also as a preparation for a coming solemnity that of the First Mass of Mathias Kasper, a son of the family of J. J. Kasper, in the middle of October 1903.

He became affiliated with the Diocese of Nashville. Two photographs in the rectory show the family group on one, and the attending clergy on the other. Rev. Mathias Kasper represents now his home parish in the paradise of the United States, in California. Forty Hours Devotion was held late, December 1903. Accounts for 1904 were closed on January 15, 1904. This date has been kept up since then. The year 1904 promised to become an expensive one by procuring new pews, for which, first payment was made July 5, with \$950.00; the second in full with \$100.00, made on August 26, but a rebate is also recorded on July 18, with \$90.00, because the material or work failed to give satisfaction. A friend explained to me this item last winter and I kept it in my memory.

On July 5th, 1904 the entry is booked: Real estate sold \$1,200.00, probably house 408 East Second St.

July 13. Building and Loan withdrawal \$725.00. Two substantial factors of revenues. But they were sorely needed. For July 1904 and the following months were exceptionally remarkable for heavy expenses, as follows:

July 18, transom window	\$100.00
G. D. brick work	145.75
C. L. slate	35.80
L. P. mason work	58.74
Cathedraticum	45.00
W. T. plumbing	45.25
Lumber bill	441.00
J. F. carpenter work	201.17
A. S. for papering	47.37
G. V. for card tables; hardware	41.35
Tiling	36.00
Aug. 8, P. K. for painting	61.78
Nov. 3, A. S. bill	38.55
November 10, N. H. & Sons for carpeting sanctuary and cork carpets in aisles	378.84
December 30, C. J. two boilers	550.00
H & E. bill	194.76

These are the high bills only, The smaller are too numerous to mention. These expenses were to some extent counterbalanced by somebody's donation of \$100.00 on July 18; by the

regular rents; by the sale of a cemetery lot for \$75.00; by payments of subscriptions till November 21, \$333.00; by various social entertainments, \$550.97; by old lumber sold \$47.85; by bazaar \$953.72. There seemed to be good times and good will.

The balance forwarded from 1904 to January 15, 1905 was \$786.79; but this sum and a loan of \$2,000.00 from the First National Bank was swallowed by a bill of \$2,421.46 from W. Welch January 30, 1905, not in full yet, but only on account. Coal bill \$223.67. On February 22, 1905 there was a Martha Washington social, realizing \$75.88, less \$16.88 expenses. And thus they marched in or up - the receipts and expenses. A bill of January 8, 1906 reads:

J. E. C. tombstone \$282.56. No doubt for Father Seepe.

The Forty Hours were performed on January 1, 2 and 3.

Some expenses for 1905 are given in the report in this order:

Pastor's salary	\$ 600.00
Current expenses	709.24
Improvements	2,441.76
Purchases	478.88
School	558.86
Cemetery	116.25
Janitor	359.75
Taxes	153.84
Interest	91.95
Insurance	51.60
Repairs	92.05

On January 15, 1906, the beginning of the new fiscal year, Father Boersig commenced a new, larger ledger, discontinuing the smaller, which had been in use ten years. It would be too tedious for the fast forgetting world, to dwell long on little affairs and the writer will consequently only confine himself to the most important happenings of every year. Under March 22, 1906 is said: By real estate sold \$1,200.00, probably the Heck estate, 912 Walnut street, March 22, to First National Bank on note \$1,500.00. December 6, net proceeds of oyster supper, \$108.00. There was a financial report printed, the first one, for the year 1906 giving total receipts at \$5,248.52. On April 17, 1907 necessary new rules and regulations for the cemetery were approved by the Rt. Rev. Bishop. An annual assessment of \$1.00 for a whole lot and 50 cents for a half was levied. In the fall of the year 1907, the church treasury spent \$1,500.00 for frescoing, done by Edward Peine, and \$278.98, for electric supplies. Last

January 1915, inquiry was made about the work of painting, whether it was satisfactory. After this decoration a Sacred Concert and a Lecture were held in December 1907, the program of which was handed to me lately and filed in its proper place. The Concert netted \$105.65. The subject of the lecture given by Rev. Joseph Chartrand, the present Coadjutor Bishop of the Diocese, was the "Pope's Encyclical on Modernism", with which the people were not affected as yet, but an ounce of precaution was better. New windows, stations, altar railing, sanctuary lamps, statue of the good shepherd were donated without much solicitation from the pastor. It is always easier to get money for improvements than for paying off debts. One window, that of the Holy Family, bears the name of Father Seepe; a happy thought. The cost of the windows, furnished by G. C. Riovdan of Cincinnati, was \$2,507.00; subscriptions amounted to \$2,446.00. The old window frames came on the cemetery, as a barrier or bulwark against the frequent wild waters of the so-called Crooked Creek which washed ground away. "Des to schlimmer." There seemed to be scarcely an improvement left for the subsequent years and still I find an entry in 1908, cement wall on cemetery \$400.00.

A loan had to be made on December 9, 1907, of \$1,500 00, and still another on January 8, 1908, of \$2,500.00 to pay off two notes of \$500.00 and \$1,500.00 respectively. No wonder that the sum in accounts for 1908 climbed to the respectable height of \$12,008.69.

The congregation had to miss the First Mass of another of her sons, Rev. Alphonse Smith, who was ordained at Rome, April 17, 1908. The "Broadway Smith" family had left Madison soon after the father's death in 1906. This meant the loss of a good family.

The time came for another Mission after nearly eight years. The Franciscan Fathers Vincent Trost and Angelus Bill gave one from February 16 to 23, 1908. Despite the inclement weather in an unfavorable season, the attendance was very good, I am often told.

The cement or concrete walk on Second St. church property necessitated an outlay of \$470.05.

May 8, 1908. The new Stations were canonically erected. They are beauties and cost \$1,000.00, but willingly donated. It is well to have all these occurrences combined in one book synthetically. Father Boersig certainly rejoiced over all these additions and improvements, but the germ of lurking death seem-

ed to be in him.

For at the end of 1908 there is already an item for \$250.00 for Assistant's salary; of Franciscans, during his sickness. They officiated on Sundays since the middle of July and this help had to be continued in the winter and spring of 1909 until the arrival of a permanent Assistant in a neo-presbyter of the Diocese, the Rev. Edward J. Hilger. This new co-operator distinguished himself besides the spiritual good work at once with the arrangements for a bazaar to be held in October, for the defraying of the expense of a new slate roof on the church, paid December 23, 1909 with \$695.00, and a bill of John Forse's preparatory carpenter work on the roof for \$345.48.

Father Boersig kept the accounts in the ledger until January 12, 1910. On the 17th of October 1909, the St. Peter's Society celebrated its golden jubilee. A photograph of the members decorates the school hall.

A rare and incurable disease, akin to blood poison, had taken hold of the young pastor, (born April 5, 1864) in the prime of life. January, February and March 1910 passed up to the 23rd. On this day, Wednesday of Holy Week, Father Boersig decided to go to Indianapolis for the Holy Oils, against the advice of the physician and friends. But he possessed will power. "Wie man geht, weiss man, aber nicht, we man zurueckkommt." Returning late on that Wednesday night at Indianapolis to his brother's home, accompanied by him, he collapsed on the pavement, was carried into the house, lived next day to be provided with the last Sacrament and make his last will. Then he gave up the soul to his creator. The news of his death was a shock here especially to his devoted mother. The Messrs Peter Denzer, J. J. Kasper, Frederick Pfortner and Edward Horuff, left next morning, Good Friday to accompany the remains home. The Book of Wisdom says, chapter IV, V, 13, "Being made perfect in a short space, he fulfilled a long time."

The obsequies were held, the second time in the history of the parish, on 'Tuesday after Easter' first at Father Brandt's. The solemn requiem was celebrated by his classmate, co-citizen of New Albany, the Rev. Henry Fein, with Rev. Jos. Byrne of Indianapolis, also a New Albanian, as Deacon, and Rev. C. H. Moss, of Cannelton, another classmate, as Sub Deacon. The Master of Ceremonies was Rev. G. Smith, a son of St. Mary's, known to the readers. Rev. F. A. Roell, of Richmond, another fellow student of the class of 1888, delivered a sermon. The absolution was pronounced by the dean of the district, the Rev. George L. Widerin.

Spiritually Father Boersig was a theologian. A case of pastoral theology, bordering the department of Canon Law, still extant among the papers is one proof of it. Physically he looked the picture of health. By a gift of nature he was a thrifty mechanic. As a citizen he believed in the principle: personal liberty; when it came to a certain test at Madison and in the county.

St. Mary's is indebted to him for a donation of \$100.00 in 1904 at the head of the list for repairs in the church, mentioned at the beginning of his work here.

The tombstone, erected by his still living mother, is a replica of those of his deceased predecessors.

A typewritten page, author unknown, is inserted in the ledger his last booking, giving a financial account from January 15 to April 5.

The Rev. E. Hilger remained until June 10, well remembered, when assigned to another St. Mary's church, also Immaculate Conception, at Evansville. There he had the care again of a sick pastor from September 1911 on.

If the appointment of a successor to Father Boersig depended on rumors, there would have been at least ten "Un-verhofft kommt oft." Circumstances beyond control often interfere with one's personal choice. It was the Rev. Joseph T. Bauer, who exchanged the pastorate of the Annunciation church at Brazil with the St. Mary's church at Madison, about the middle of June, a good time for moving. Local history does not record what kind of a reception occurred. Many a one is not in favor of a grand affair, mindful of the obligations it sometimes implies and that the end may not be as glorious. The humble parochial residence was first disinfected and then torn down. It is said, that Father Boersig had plans made for a new rectory which, according to all report was a long felt want. But perhaps he wished to have the \$2,500.00 debt out of the way first, contracted January 8, 1903. To this sum came then on August 21, 1910, \$500.00 more from the same creditor and on September 10 same year, again \$1,000.00 from some one else for the new residence going up and ready for occupancy at Christmas.

This marked the end of the sixth plain and harmonious decade and introduced the seventh, starting with a high octave in musical language. Not many are capable of catching an exalted tune, or keeping pace with it a long while. The number of idealistic followers is limited.



REV. J. BOERSIG

FROM 1910 TO 1915

The year 1911 transpired with book accounts partly by the rector, partly by the so-called Booster's Club. The whole sum, apparently spent for the real modern parish is put down in a book at \$14,681.06. The donations and subscriptions failed to come up to the expectations.

On June 10, 1911 another son of the parish became a member of the Diocesan clergy, the Rev Henry Hunger. The solemn First Mass was celebrated on Sunday, June 18, with rain, which was not on the official program.

Three months afterwards a Mission from September 17 to 23, increased the fervor of St. Mary's people, though it could not help decrease the debt, which on the contrary multiplied by a loan of \$500.00 from the wealthy St. Peter's Society.

October 11, a week day, brought the Holy Ghost to a large class of Confirmandi. The names and number is guess work. The date I learned from the genial neighbor at North Madison. The total receipts for 1911 reached \$3,156.77; the disbursements \$3,131 63, clearing a cash balance of \$25.14 for January 15, 1912. A balance of \$1,025.14 would have been better. For \$5,600.00 had to be borrowed in 1912 for urgent bills on the house, needy additions and improvement on Sisters residence and school house pursuant to sanitary laws.

A good, well worded appeal in print was made to the members of St. Mary's on February 20, 1912. It read thus:

To the Parishoners:

As stated to you from the pulpit the Rt. Rev. Coadjutor Bishop Joseph Chatard D. D. V. G., in setting the date of the consecration of the High Altar this summer expressed the wish that he would like to consecrate the whole church and put St Mary's in the Role of Honors of the consecrated churches of the Diocese.

In order that this should occur, it is necessary to pay or guarantee the church debt. There are enough able and good

willed people in the parish to do this and I believe sincerely that they will so express themselves in answer to this appeal. When I came here there was a debt of \$2,500.00 at 4%. The outstanding notes are now \$12,700 00.

This represents the work done in the building and furnishing of the new house, also the three room addition and furnishing of the Sisters house, also the cement walks, the sewer connecting the whole church plant, the plumbing for water, gas, electricity, the water purifying plant, the play ground and apparatus, the sodding and beautifying of the lawns, etc., so many small improvements, that it forms quite a litany to enumerate them. To pay off this debt or guarantee its payment you are asked, my dear parishoners to sign up one of the forms enclosed separately and it takes but little thought to figure out that these contributions or guarantees must run from \$50.00 to \$500.00, if the sum required is to be realized. Therefore please sign up one of the statements that seem to fit your good will and purse, and send same in enclosed envelop at your earliest convenience to the undersigned.

Gratefully,

Joseph T. Bauer, Pastor.

The consecration did not come off. The reason is not stated in any book. But instead of it in the summer Forty Hours took place July 14, 15, 16, conducted by the famous Jesuit Father Rosswinkel. The flood after the early Easter of 1913 damaged the river front of Madison considerably. Some sad ruins are visible yet and the consequence still felt. The city has no future as it appears. The population is decreasing for want of employment in industries and other reasons, which the secretary of the Board of Health, Dr. N. A. Kremer, a member of St Mary's parish, lately described. With the intended improvement of river transportation facility the situation on the river may benefit the river towns again. Probably such gloomy prospects induced the pastor to entertain wishes for a progressive field of labor, where parishes grow instead of recede. Madison is too limited for the living, but a good place to be buried at, hence the many imported funerals. If rumors have been correct, nearly eight years ago the sociable Father Boersig himself wished from time to time to be dissolved and be with Christ, perhaps discouraged by uncontrollable circumstances. This world of ours is full of antagonism, envy, jealousy, self-conceit, and selfishness, he thought and said.

On Pentecost Sunday, May 11, 1913 the children of the first, and perhaps some of second grade of school went to First Holy Communion. They sacrificed \$55.00 in a collection which was sent in gold in different grades of denomination to Rome for the Holy Father. As a return for this unexpected favor there did not come an honorable title, but relics described in the accompanying required documents, issued June 11. They were of St. Pancratius and Tarsicius, martyrs; St. Anthony of Padua, Herman Joseph, Confessors, and of St. Agnes, Virgin and Martyr. These valuable relics were properly attached to the several statues on the side altars. The writer is glad to have them as a reminder of those he left behind him in his former parish. Whilst the rector of St. Mary's, Madison, was wishing to be transferred and promoted, it has been in the mind of a certain pastor about 110 miles distant, for many months to be assigned once to a place with some comfort and convenience after working faithfully over three decades in the country, building churches, residences, a chapel, school and sister's house, innumerable walls around cemeteries and church property under adverse difficulties such as distance from railroads, bad roads, etc. In this desire and prayer he was encouraged by Reverend neighbors, who had witnessed and appreciated properly the arduous work. Several applications for a more desirable location had not been timely. On July 18, 1913 this certain pastor made another attempt on the thirtieth anniversary of his ordination in a letter to authority enumerating the principal labor manual and physical, adding as mental also the fact of having prepared three students for the college. That letter was a revelation and had as such its expected effect. Negotiations came on the slate, which at times, after having been made up, must be subverted through a sudden unforeseen event. In another memorandum of October 20, after return from the Retreat a formal application was composed for St. Mary's, Madison, only in case of a pending change there.

The reasons given in this script were among others these: There was no vain ambition to be a city pastor. The historical distinction of the town, the size of the parish, given at least in the official statistics, the general good spirit of the people heard of, the convenience for reaching the seat of the deanery, the old friendship of the nearest clerical neighbor, pastor of St. Michael's from Seminary years, when we were desk neighbors from 1877 to 1878, would make the move desirable to me.

And it came late in the season, on November 26, with the instruction, that the appointment should take effect December

2. So it was carried out on my part despite the very painful circumstances of a relatives nature. Veni, vidi, vici; I came, saw and conquered, Caesar once said. I came, I saw, but did not conquer at once the prejudice of narrow minds against one coming from the country. Prudence was not lacking on the part of the "new comer," having acquired a strong portion of it in experience of thirty-three years, and prudence it was, that was required at St. Mary's, not a representative strong voice or body, but a spirit in humiliated bones. The writer recited the fourth penitential psalm, when coming.

Few changes were made, advisable as some appeared to make at once. On Ash Wednesday, order came from Indianapolis to make arrangements for a Mission in the very near future. I begged to be excused chiefly for two reasons: First, that there was only a short time since the last one here in September 1911, therefore not even three years yet; secondly, that I had just gone through a Mission at Celestine last September. And a mission is a task, not only for the Missionaries, but also for the Rectors. On the strength of such solid motives reprieve was granted until 1915. Arrangements have been made for a Mission by Passionist Fathers in September this year, which will then close the first half of the seventh decade. During it all the former priests of the parish will be remembered. Shortly after my arrival, a good church worker made the remark commenting on the name of the new head: "We do not get out of the B, Brandt, Boersig, Bauer, and now Bilger." The letters of the alphabet have been represented by priests officiating from A to Z.

Antoni, Carius, Doyle, Ferneding, Fischer, Hilger, Kundeck, Loescher, Martinovic, Munschina, O'Connor, Ostangenberg, Schafroth, Scheileler, Seepe, H. J. Seibertz, Torbeck, Thie, Weber and Zirkelbach.

The roster of the pastors proper is this:

1. Rev. Anthony Carius from January 1850 to March 1851.
2. Rev. Joseph Kundeck from March 1851 to April 1852.
3. Rev. Charles Schafroth from April 1852 to April 1853.
4. Rev. Edward Martinovic from July 1853 to May 1855.
5. Rev. Anthony Carius again from May 1855 to February 1856.
6. Rev. Leonard Brandt from February 6, 1856 to April 13, 1881.
7. Rev. J. B. H. Seepe from May 5, 1881 to June 7, 1903.
8. Rev. J. Boersig from June 6, 1903 to March 24, 1910.
9. Rev. Joseph Bauer from June 7, 1910 to December 2,

1913,

10. Rev. Charles Bilger from December 1913 to

On Sunday, December 7, 1914, the incumbent pastor read a paper which cast a retrospect over the time since the arrival, including the reception which some one called the fifth wheel on the wagon, an appendix of the farewell. The paper is preserved for the benefit of successors, perhaps a historian among them. He may make use of it in a future history.

Two reports of the financial status of the year of 1914 were printed in January and February this year. The first on white paper by the so-called Booster's Club, which exhibited a very creditable showing of its activity the sewing circle and foot stool club foremost, a great consolation and relief for the pastor, who should have "Seelsorge und nicht Geldsorge". The report for the church proper on yellow paper is this, from December 2, 1913 to January 15, 1915.

Receipts		Disbursements	
Pew rent	\$1,418.75	Salary of Pastor	\$ 862.50
Sunday collection	834.57	Assistant at 40 Hours	25.00
Cemetery	157 50	Organist 1913-1914	250 00
Altar Society	109.35	Janitor	594 00
Donations	246 25	Water, fuel and light	528 27
Entertainments	350.60	Sanctuary & Sacristy	289 10
Candles sold and burnt		Salary of Sisters from	
on votive stand	158.73	Sept. 1912 to June 1914	523 75
Refunded	86 72	Current expense of	
Raffle	40.00	school	51.00
Sale of articles	18.85	Cemetery Sexton 1913-	
Miscellaneous	34.95	1914	150.00
Diocesan collections	456.00	Cathedraticum 1913-'14	110.00
	-- --	Taxes	86.68
	\$6,899.52	Insurance	56.00
		Telephone	42.00
		Interest	3.00
		Founded Masses	11.00
		Notes paid off	1,200.00
		Improvements	118.35
		Fixtures	34 75
		Furniture	22.50
		Repairs	333.96
		Miscellaneous 1913-'14	152 49
		Plumbing bill since 1912	623.64
		Diocesan collection	

Twenty-three dollars of donations from one person were for the new high priced Confessional erected Aug. 1913

sent off	456.00
Balance on hand	375.53
	<hr/>
	\$6,899.52

The city kindly furnishes water for the organ motors of the churches at Madison. St. Mary's parish makes use of this good occasion to express its gratitude to the authorities. The present water superintendent, Andrew Jacobs is a good member of St. Mary's.

Notes outstanding against the church, on which the pastor pays interest from the church treasury, amounted to \$1,600.00. The Booster's Club manages the other debt of \$11,800.00, and provides for the payment of interest through extra efforts, the generosity and the good will of most members. In the same church report proper the number of souls was given at 743; that of schoolchildren in the eight grades 110, in the Commercial Course 26. The Kindergarten established in 1912 had only a short existence owing to lack of patronage and was discontinued at the end of October 1914.

On Thursday after Pentecost, May 27, the Deacon, Rev. Clement Zepf, of the parish was ordained priest. And he celebrated the First Mass on Trinity Sunday, favored by welcome weather. The Rev. Clement J. Bocklage, pastor of Carrollton, Ky., an intimate friend of the family, delivered the sermon. There are several candidates for the priesthood either in a seminary or a college.

Since a number of clergy "in re" and of clergy "in spe" of a parish is quite a credit. St. Michael's congregation is also distinguished by a godly number of deceased and living Levites. To the devoted servants of God in the piously inclined sex may be accredited as coming from St. Mary's: The Ven. Sisters Augusta and Aloysius Bedel of the Benedictine Convent of Ferdinand. The Ven. Sisters Olivia and Loretta of the Ursuline Convent of Louisville, the Ven. Sisters Alphonse and Majella of the Sisters of Providence, St. Mary of the Woods, all of these four of the family Smith, sisters of the Revs. George and Alphonse Smith, both at Indianapolis. Sister Clarissa Denzer, Sister Marcellina Bloom, also of the Ursuline Convent of Louisville, and Sister Radegundis Lehnert of Oldenburg.

Almost under the shadow of St. Mary's church, the present home of the J. J. Kasper family, have been reared and educated two prominent politicians of the state. One of the two brothers, Charles Korbly became the representative of the Indianapolis district in Congress for several terms, whilst Bernard

Korbly is still making himself useful as the chairman of the Democratic State Committee.

At home, in the city of Madison, the councilman of the first ward hails from St. Mary's congregation. St. Michael's parish is well represented in the Court House by the County Clerk, whose grandfather donated \$500.00 to St. Mary's church on October 7, 1867; by the County Recorder and by the janitor.

A vision into the future would not seem to correspond with a narrative of the past, nor is the father of this book a gifted seer to write an Apocalypse. Still a reflection or two or three may not be taken amiss.

The time will come, when the whole Catholic population of this city will find room in one church, not the school children so soon in one building. But at the present abnormal condition of decrease instead of increase there may be, not many years hence, more parishoners in the two cemeteries than living in the two parishes. At the end of my history of Celestine I have subjoined a list of families and of the different societies. Within ten years those lists had undergone remarkable changes, even in a country parish, where the population is more stable than in cities. How will the following lists appear reduced in 1925, and later? What will have become of the respective members? How many more will be deceased, have moved (Madison is a suburb of Indianapolis), or fallen away? A future historian can answer these questions. At any rate I prefer to be here now for more than one reason, instead of when the parish is eighty and more years old and no more trace of the solid European spirit visible of avoiding debts, replaced by a reckless extravagance.

For comparison between the years 1915 and 1930 the following three lists will be useful:

Families and Individual Members, Supporting or Non-Supporting St. Mary's in 1915.

Ackermann, Mathias	Bierck, William
Ackermann, Peter	Bilger, Mary Miss
Adams, Mrs Frank	Biltz, Henry
Angelbach, Joseph	Bloom, Albert Mrs
Anschich, Anna Mrs	Bock, Charles
Augustine, Mary Miss	Born, Mary Mrs
Austermuhle, George Mrs	Bott, Anna Mrs
Backus, Peter	Brietenbach, Charles
Balenovitch, Theresia Mrs	Brietenbach, William
Barar, Peter	Burkhardt, C.

Burkemeier, Elizabeth Mrs
 Burkemeier, Margaret Miss
 Dehler, Andrew
 Dehler, Frank
 Distel, Elizabeth Mrs
 Dittgen, George
 Duenish, Aquiline
 Dunn, Adelheid Mrs
 Faber, Adam
 Fischer, Mary Mrs
 Flynn, Edward
 Forse, George
 Forse, Catherine Mrs
 Gaul, Charles
 Genter, Alfred
 Geisler, Barbara Mrs
 Greiner, George
 Heck, Joseph
 Heilman, Andrew
 Henry, Charles
 Hertz, Joseph
 Hertz, Peter Sr.
 Hertz, Peter Jr.
 Hill, George
 Hill, Leonard
 Hirst, Cooper Mrs
 Holzer, Jacob
 Holzhauer, Augustine
 Horuff, Theresia Mrs
 Huck, John
 Hummel, Louis
 Hunger, Clement
 Jacobs, Andrew
 Jaeger, Joseph
 Johann, George
 Johann, Louis
 Jones, Daniel Mrs
 Jones, Hal Mrs
 Jones, Noah Mrs
 Jungmann, Peter
 Kahn, Albert Mrs
 Kalb, Catherine Mrs
 Kalb, Frederick
 Kalb, John

Kasper, Charles
 Kasper, Jacob J.
 Kasper, Mathias
 Kellar, George
 Keller, Barbara, Emma
 Keller, Elizabeth Mrs
 Keller, Lemuel Mrs
 Kimmel, Theckle Mrs
 Kimmel, Edward
 Knoebel, Henry Mrs
 Koehler, Anna Mrs
 Koehler, Michael
 Kramer, Mary Mrs
 Kremer, Nicolaus
 Krick, Joseph
 Krue, Adaline Mrs
 Krue, Henry Mrs
 Krue, Louis
 Krum, Casper
 Lafontaine, George
 Lauer, Edward
 Lauer, Mary Miss
 Lenhert, Johanna Mrs
 Lehnert, Margaret Mrs
 Lehnert, Mathias
 Lorenz, Anna Miss
 Lorenz, Henry
 Lucht, Jacob
 Lucht, Thekla Mrs
 Lustenberger, John
 Lyons, Catherine Mrs
 Martch, George
 Martch, Henry Mrs
 Massing, Lena, Margaret
 Massing, Peter
 Maurer, Susan Mrs
 Meyer, Edward
 McDermott, William Sr.
 McDermott, William Jr.
 McLaughlin, Michael
 Nauert, Elizabeth Mrs
 Niesse, Frank
 Niesse, George
 Niesse, Henry

Niesse, John
Niesse, Joseph, Mary
Otter, Clarence Mrs.
Peters, Charles
Peters, William
Pfortner, Barbara, Mary
Pfortner, Frederick
Postal, Catherine Mrs
Potter, Taylor Mrs
Quinn, Barbara Mrs
Rahe, William
Roeder, Catherine Mrs
Roeder, Josephine Miss
Roeder, Nicholas
Schad, Barbara Mrs
Schaefer, Josephine Miss
Sheets, Catharina Mrs
Sheets, Frank J.
Sheets, Joseph
Scheser, Andrew
Schlick, Antony
Schmitt, Cornelia Miss
Schmitt, Peter
Schmitt, Rosa Miss
Schneider, Andrew
Schneider, Barbara Miss
Schneider, Henry
Schneider, Henry G.
Schneider, Catherine Mrs
Schneider, Michael

Schoenstein, Mary Mrs
Schanauer, Henry
Schramm, Frank and Mary
Schramm, Nicholas
Schroeder, Elizabeth Mrs
Schuler, Carolina Mrs
Schuler, Andrew
Schuler, John
Schulz, N.
Seiwert, Joseph
Smith, Edward
Soeder, Frederick
Soeder, Paul
Steinhardt, Joseph
Strong, Henry
Thacker, Adelina Mrs
Temperly, Catherine Mrs
Temperly, James
Voelker, Wendelin
Voll, John
Weber, Theodore
Wettrick, Joseph
Wilick, Peter
Wolf, Charles
Wolfschlag, Andrew
Zeiser, Catharina Mrs
Zepf, Frank
Zepf, Jacob
Zimmerer, John

MEMBERS OF THE ALTAR SOCIETY, MAY 31, 1915.

Ackerman, Anna	Johann, Mary
Adams, Clara	Jones, Barbara
Angelbeck, Anna	Kahn, Dorthea
Anger, Laura	Kalb, Catherine
Anschick, Anna	Kalb, Mary
Austermuhle, Leona	Kalb, Veronica
Backus, Pauline	Kasper, Elizabeth
Backus, Susanna	Kasper, Philumena
Balenovitch, Theresia	Keller, Elizabeth
Bierck, Emma	Keller, Mary
Bilz, Margaret	Kimmel, Bertha
Bloom, Mary	Koehler, Anna
Born, Mary	Koehler, Mary
Bott, Anna	Kramer, Theresia
Breitenbach, Margaret	Kraut, Louisa
Burkemeier, Elizabeth	Krick, Catherina
Busse, Anna	Krue, Adelina
Dehler, Catherine	Krue, Rosalia
Dehler, Clara	Krum, Magdalena
Dehler, Elizabeth	Lauer, Anna
Dehler, Mary	Lauer, Mary
Distel, Elizabeth	Lehnert, Catherine
Dittgen, Magdalena	Lehnert, Johanna
Faber, Catherina	Lehnert, Edith
Flynn, Anna	Lehnert, Margaret
Fischer, Anna	Lucht, Mary
Forse, Catherine	Lucht, Thekla
Forse, Rosalia	Lustenberger, Josephine
Giesler, Barbara	Lorenz, Margaret
Greiner, Elizabeth	Martch, Mary
Heilmann, Blanche	Massing, Barbara
Henry, Rosa	Maurer, Susan
Hertz, Lena	Niesse, Catherine
Hertz, Margaret	Niesse, Emma
Hill, Caroline	Niesse, Margaret
Hill, Johanna	Peters, Theodora
Hirst, Margaret	Pfortner, Barbara
Holzer, Catherine	Postal, Catherine
Horuff, Theresia	Potter, Mary
Hunger, Catherine	Rahe, Josephine
Hummel, Catherine	Schad, Barbara
Jacobs, Josephine	Schanauer, Margaret

Scheets, Mary
Scheets, Mary K.
Schneider, Catherine
Schneider, Florence
Schneider, Mathilda
Schneider, Susanna
Schoenstein, Mary
Schramm, Mary
Schroeder, Elizabeth
Schuler, Caroline
Schuler, Cecelia
Schulz, Clara
Seiwert, Catherina
Smith, Anna

Soeder, Catherine
Soeder, Mary
Steinhardt, Catherine
Thacker, Anna
Voelker, Anna
Wertrick, Barbara
Whitaker, Rosa
Willick, Mary
Wolfschlag, Eva
Zeizer, Catherine
Zepf, Mary
Zepf, Mary F.
Zimmerer, Laura

MEMBERS OF ST. ROSE'S YOUNG LADIES SODALITY,
1915.

Augustin, Anna
Backus, Frances
Bloom, Laura
Bott, Catherine
Bott, Ella
Bott, Mary
Breitenbach, Catherine
Burkhart, Rose
Dunn, Irene
Flynn, Margaret
Flynn, Mary
Forse, Victoria
Giesler, Dorothea
Greiner, Clara
Henry, Alice
Hill, Eleonora
Holzer, Veronica
Horuff, Anna
Hunger, Catherine
Hunger, Mary
Jacobs, Clara
Jacobs, Rosina
Kalb, Alfrieda
Kalb, Mildred
Kasper, Anna
Kasper, Beatrice
Kasper, Catherine
Kasper, Elizabeth
Kasper, Margaret

Kasper, Mathilda
Keller, Antoinette
Keller, Clara
Keller, Emma
Keller, Marcella
Kimmel, Florence
Kimmel, Loretta
Krum, Mary
Krum, Theresia
Lucht, Mary
Martch, Catherine
Martch, Susanna
Miller, Frances
Pfortner, Mary
Roeder, Florence
Schlereth, Barbara
Schneider, Barbara
Schneider, Josephine
Schneider, Mary
Schramm, Ella
Schramm, Mary
Schroeder, Gertrude
Smith, Blanche
Steinhardt, Anna
Steinhardt, Clara
Strong, Helen
Strong, Mildred
Zepf, Catherine
Zepf, Louisa

As a fitting conclusion of this literary product the names are added of the Ven. Ursuline Sisters, who since last September took good care of the school and music pupils: Mother Theodora, Sisters Sibylla, Rosina, Petra, Mathilda, Lucretia and Angelina, and their successors, namely: Sisters Josephine, Calista, Augusta and Julietta. Not only do they take good care of the schools, but two of them devote in union with the prompt janitor; with the sexton of the cemetery; with the excellent services of the sacristan, Lawrence Seiwert, with the sonorous voices of sixteen members of the choir, with the nimble feet of thirty-two altar boys, their time and energy so, that almost everything possible is done for the greater glory of God at St. Mary's.

Of souvenirs pertaining to previous years the church possesses a book with the name of Bishop S. Brute written on the title page. An exposition of all the ceremonies used in the Catholic Church, printed at Boston in 1833. Father Brandt added his name in 1862. The book is preserved with others in one of the shelves of the sacristy. One of these old books contains a letter from one of Father Brandt's relatives after his arrival in America, and a copy of his answer to same. The third remembrance consists in a Pastoral of Bishop St. Palais, dated February 2, 1872, giving a strongly pointed instruction to clergy and laity about the necessity of Catholic schools, at the end, the Lenten regulations.

In matters temporal the Rector has the strong help of the Boosters Club, which again is assisted by the zealous Sewing Circle and the Foot-Stool Club; of six trustees, William Anger, Andrew Dehler, Clement Hunger, George Keller, Joseph Niesse and John Voll, Jr., who altogether share the burden of the \$13,000.00 debt, devising means to raise revenues and reduce expenses. And thus it may be said:

"All is well, that ends well."

In the storage room of the school building are shelved one hundred and forty strong, steel Lenten saving boxes $4\frac{1}{2} \times 2\frac{1}{4}$ in., supernumeracy from the three hundred bought in February 1913, at the expense of \$160.08. They have the printed label attached to the handle: "Give me the nickels you save in Lent."

These boxes are herewith offered in three lots of two fifties and one forty at fifty cents each without key.

Their sale would be of some benefit to the church treasury, which is always in need of help, considering the heavy debt.

Apply to the Rector of St. Mary's Church.

ERRATA

Page 8, line 21 from top add: Father Martinovic died June 1, 1862.

Page 10, line 8 from top read: profit.

Page 10, line 12 from top read: St Palais.

Page 15, line 15 from top read: \$381.81.

Page 19, line 6 from below "profundis" instead of profundis.

Page 23, line 7 from below: 1883.

Page 24, line 10 from below: 1891-1903 on margin.

Page 25, line 11 from below: unusual instead of usual.

Page 28, line 20 from above: potentate instead of potenete.

Page 28, line 20 from above add 1901-1910.

Page 28, line 25 from above: second instead of first.

Page 31, line 10 from top: add non before hat.

Page 32, line 8 from top: set instead of sent.

Page 33, line 20 from below: Ecclesiasticus

Page 33, line 4 from below: about.

Page 35, line 3 from top: wonted, instead of wanted.

Page 36, line 10 from top: 1903 instead of 1904.

Page 38, line 19 from top: In kruemmer desto schlimmer

Page 40, line 11 from below: reports for report.

Page 41, line 3 from top: add house after parish.

Page 33, line 12 from bottom, Borgen instead of Boogen.

